

*What the Dissenters would have.*

OR, THE  
C A S E  
OF THE  
DISSENTERS

*Briefly yet Plainly Stated.*

IN THREE PARTS.

WHEREIN

- I. The EQUITY of their LIBERTY is  
*clearly* Evinc'd.
- II. The Grand OBJECTION against it,  
is *fairly* answer'd.
- III. The SUM of what they desire is *concisely*  
Express'd.

The whole *Humbly* offer'd to the candid Consideration  
of ALL the POWERS and PEOPLE of

GREAT BRITAIN.

By an IMPARTIAL PEN.

Judg. xix. 30.

— Consider of it, take *Advice*, and speak your Minds.

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What the Difference would be.

OF THE  
C. A. S.  
OF THE  
DISSIDENTS

Being yet Plainly Stated.

IN THREE PARTS.

- W. H. L. L.
- I. The History of the Dissenters is
  - II. The Grounds of their Separation is
  - III. The Reasons why they desire to be separated is



The whole of which is the result of the

of the Dissenters and the

By an Imperial Pen.

Printed by J. G. Smith, at the





# T H E P R E F A C E.



*I* may Reasonably be Expected, by every Inquisitive Reader, that a Discourse of this singular Nature, respecting the Desires of a Great Body of People, and dissecting their several Divisions, should be introduc'd by a Prefatory Account, of its Design and Dialect; to set which in a true Light, and for preventing unkind and unjust Censures, on either the Matter, or Author of the ensuing Tract, let the following fair and faithful Relation, be taken by the Reader, into his candid and deliberate Consideration.

The Title, however uncouth it may seem unto any, will appear proper to all, who call to Mind, how Common, (but ne'er the less Criminal) it is, for such as withhold Right from any, to speak all manner of Wrong of those whom they treat so Injuriouly; nothing being more ordinary, than for those who deprive any of their due, to deprave their Reputations, by reporting of them all that's untrue! Which Observation

*is not more Exemplify'd, than in the Case now before us : Dissenters having not only been long deny'd their Liberty, but all the while, been bely'd by their Oppressors, as an unsettl'd, unreasonable sort of People that can never be pleas'd; no, (nor if their Enemies may be believ'd) can never tell what they would have!*

*Now at this shamefull Slander, is this Tract directly levell'd, as by the Title doth appear, which makes an Open Declaration of, What the DISSENTERS would have! So that from this Time, it is to be hop'd, the Number will daily diminish, of those Shameless Slanders, who have so fiercely and frequently loaded them with this false Accusation;*

*What the DISSENTERS would have, being express'd here so distinctly, and declar'd in such Order, that, first*

*I. Their Right to the Liberty they desire, is clearly Evinc'd; and then*

*II. The Grand Objection against their Obtaining their desired Liberty, is fairly answer'd; after which*

*III. The Sum of what they would have, is so concisely express'd, that their Enemies must henceforward discover, both, the utmost Effrontery, if they shall cast this Calumny again upon them; and, an utter want of Christianity, and even Common Humanity, if they shall any longer hinder them of the due Liberty they desire, to which none can pretend more Natural, National, Rational and Religious Right, than these*  
*very*

*very despis'd Dissenters, whose Cause is here pleaded, with a disinterested Integrity, and truly Christian Charity!*

*But that there be no stumbling at the Threshold, needfull it is, that here, once for all, it be declar'd, What Dissenters are meant in this Plea for Liberty; for there are Dissenters of more than one sort, and it would be a foul, and may be a fatal mistake to take the Wrong for the Right.*

*Be it known then to all, that the Dissenters here intended, are not those of the Romish Stamp, whether more open or hidden, with the Mark in their Foreheads, or in their Hands, for there are of both kinds among us; profess'd and masqueraded Papists; such as own they belong to the Church of Rome, and such as ever mean that, when they Name the Church of England, thereby slyly intending, the Church of England as it was before the Reformation, by which Craft, unthinking People, who discern not the Cheat, are so caught, and carry'd away, as to mistake these clamorous Nonjurants, for Good Church Men; when indeed they are as much Papists, as their Interest will suffer them to be: Now for neither of these sort of Dissenters or Non-conformists, (for both are No better, however they bandy the Terms about, and cast them with Contempt upon those who are much their Betters, for neither of these) is this Plea made; nor can any be made for Liberty to such, upon any bottom of Equity, it being most unequitable, that those*  
*should*



*should have full Liberty from any Government, who own a foreign Power Superior to that under which they Live; which is the Case of all who are profess Papists, or Popishly inclin'd: The One subjecting themselves wholly, to the Jurisdiction of a Scoundrel outlandish Priest, blasphemously mounted by Knaves and Fools, to a Sovereign Supremacy; and the Other professing the Jure Divino Right of Succession, doth belong to a most contemptible Cringer to that Monster of Iniquity. Both, not only conspiring to advance the Pontificale above the Regale, but vesting the Regale in the Hands of the meanest of all the Vassals of that accursed Pontificale. All these preferring the vilest of Foreign Usurpers, to their only Rightful and Lawful Prince, cannot so much as pretend, with any Face of Honesty, to be Leige Subjects to any Prince, and Least of all to a Protestant, for which Cause, no Equitable Plea can be put in, for that full and free Liberty to them, which is here desir'd for, and due to DISSENTERS of a much more deserving Disposition; whose Principles and Practices intitle them to the utmost Favour of the best of Kings, and the compleat Liberty of their Native Country.*

*Now these only are here intended, these Protestant Dissenters, who, tho' they Cannot but in Conscience dissent from Humane Compositions and Impositions in Divine Worship, do yet Protest More than the most, against all the Inroadments in State, as well as Church,*  
*of*

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of that Vicar of the Devil, the Pope of Rome, whom, with the first and most fervent Protestants, These Dissenters continue to account, **THE** ὁ ἀντίχριστος, ὁ ἀντισπῶν τῆς ἐκκλησίας, ὁ υἱὸς τῆς ἀπωλείας; **THE** Antichrist, **THE** Man of Sin; **THE** Son of Perdition!

For these Dissenters is this Claim calculated, and these alone, who herein approve themselves to be true Protestants, they, more than any of their Opposites, Protesting against the most unjust Usurpations of the proud Prelate of Rome, and all the Counterfeit Claims of every Popish Pretender, to a Right of Rule over these Realms; whereby they evidently approve themselves to be the most Loyal Subjects, to the most Royal Sovereign, by **GOD's** Good Providence, and Parliamentary Settlements, happily advanc'd to the Regal Administration over us.

For this Protestant Succession, these true Protestant Subjects (however compell'd to be Dissenters to humane Ceremonies in Divine Service) Equalling, if not Excelling in steadfastness the most, may hope this Plea shall not be put by, but that it will be so accepted and answer'd, as that they shall be henceforward, Partakers of that compleat Liberty, to which none are more intitl'd, or would use more to the Advantage of their King and Country.

All which Premises consider'd, it must needs hereupon be concluded, that whoever shall be for continuing the heavy Bondage upon Protestant

ant Dissenters, *under which they have so long groan'd ; and much more, all such as oppose or obstruct the Liberty so due to, and deserv'd by them, these ought never more to boast of Charity, as a Badge of their Church, since by this Implacability, they discover themselves so destitute of that Noble Virtue, as to be fill'd with the contrary Vice of venomous Malignity ; Especially, should any Prelates beware, how they shew themselves froward and forward against these true Protestants ; for so will they bring to mind, the Poet's old Complaint of the Defects of all Church Litanies in this Respect ;*

*All Litanies in This have wanted Faith,  
There's No Deliver us from a PRELATE'S Wrath !*

*Fresh Views of which, will set such as see them, upon breathing out, part of a Poetical Litany, calculated for this Case,*

*From a Ceremony Monger, who rails at Dissenters,  
And damns Nonconformists, when the Pulpit he enters,  
Tho' all the Week long, his own Soul he ventures ;  
Libera nos.*

*Such Petitions cannot be thought improper to be put up, for Deliverance from those pretended Protestant Prelates or Priests, who express vastly more Tenderness for the vilest Rebels and Papists, than for true Protestant Dissenters !*

*But*



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But such Inconsistencies must be expected from Bigots to a Party, who are destitute of the Power of Religion ; of which we have a sad Instance in the common Cry of Sacriledge ! Sacriledge ! against such poor Wretches, as at any time make bold with the Communion Plate, for which they will be prosecuted with the utmost Virulence unto the Death ; while at the same time, some, who are most flaming in this Case, can contentedly consent to, and practise a much worse Sacriledge, in the vilest Prostitution of the Communion it self, which for the most Servile Ends, they will administer to the most Sensual Persons, to make way for their Admittance to Secular Preferment ; which shows, how little Such have at Heart the Honour of CHRIST Himself, and His most sacred Institution, Who not only suffer, but desire the Continuance, and oppose the Removal of such a Sacrilegious Prophanation of the Holy Sacrament, and all from an inveterate Odium to such Conscientious Protestant Dissenters, as cannot comply with the most Irreligious Abuse of this most Religious Appointment ! Whereupon methinks, the Sound of that severe Scripture Censure, should ever be in the Ears of such furious Bigots, Thou which teachest another, teachest Thou not thy self ? Thou that abhorrest Idols, dost Thou commit Sacriledge ?

Now while these Dissenters are thus defended, and their Cause pleaded by a disinterested

interested Friend, it would be most disingenious for any of them, to discover themselves such Party Bigots, as to be offended at his honest Opening their sundry Party Divisions; for so doing, they would take by the Left Hand, the Service which is done them with the Right, the Relation here made of these their Divisions, being from Necessity more than Choice; for their Advantage, not Damage; to enforce the Argument for their Liberty, and to answer the grand Objection against it; their Infirmities here laid open, serving to convince the Church of England, that no Dissenters are so formidable, as to expose them to the Danger so much dreaded, and about which such a continu'd Clamour is made by their Antagonists, on set purpose to hinder them of their due Liberty; Besides, that the Divisions here mention'd, are such as are but too obvious to all Observers, for which the Dissenters ought not yet to be reproach'd by any, among whom can be shewn Rents and Party-Splittings no less numerous, and much more odious; such Censurers being at least in the same Condemnation; the Papists especially, who are fill'd with the most monstrous Contentions, of which we have at present a flagrant Instance in France: Nor are the Prelatists, with all their Pretences to Uniformity, free from full as many grand Divisions, as are found among the Dissenters, and some of them much more pernicious to the State and Church;

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Church; Besides an innumerable Set of unaccountable Lesser Dissentions found among them; many of which, if need require, can at any time be readily recounted; so that the Old Saying, *Medice, cura te ipsum!* should be ever remembred by such, when they are objecting their own Blemishes to others; at such a time it would be much better for them, to look at home, and cast out their own Beams, before they busie themselves so abundantly about their Neighbours Motes.

And while I am thus speaking, were the Dissenters willing to be advis'd, by their unknown Well wisher, they would be so far from taking Offence, at what is here intended for their Defence, that they should rather be consulting how to make up the Breaches among them, by casting away all Causes of Division, and coming to the closest Coalescency, according to Scripture Rule; whereby infinitely more Comfort and Credit would accrew to them all, than ever their Contentions did, or can contribute to any of them.

But to draw to an End, that this Preface exceed not too much its proper Dimensions, the whole shall be shut up with a few Words, respecting the present Publication, and its Publisher.

This Discourse, tho' it comes out so late, after many others, was yet penn'd before most, if not any on this Subject were publish'd, with



a Design indeed not to pass thro' the Press, if any other should be found to take up these Thoughts, for the Author would put no crumbe his coctum, no second-handed Matter upon any, nor load the Press with the least Superfluity, as is their manner, who want to be seen in Print, or to get a few Pence; all such mean Measures of seeking Fame or Gain, being most detestable to this Author, he hath hitherto delay'd this Publication, 'till now at last, seeing, however some have perform'd much better than others, none have hit upon, or so much as hinted at, many Things which will be found here, nor any of these Thoughts in this Manner, it was hereupon, by competent Judges concluded, that this Discourse should be emitted, tho' thus late, for which yet there is the fair Apology of the Old Proverb, Better late than never!

Thus much for the Tract, and now touching the Author, after whom the first Enquiry is generally made, in order to judge of the Matter, according to the Reader's Affection or Aversion to the Writer; To prevent which partial Proceeding, he purposely conceals himself, and tho' he is far from being asham'd Either of his Name, Or his Performance, yet that none by good or ill Will to his Person, be byass'd to Judge partially of His Work, he chooses to continue unknown, desiring this Discourse may stand or fall, according to its intrinsic Worth:  
Only

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Only thus much, for the Satisfaction of Enquirers, he declares of himself, that he is entirely disinterested and unbiass'd, so much. A sic nos non nobis Writer, that he aims solely at the Advantage of others, without proposing the least Profit to himself; and further, in a Negative Way, he professes himself to be no Party Bigot, no designing Person, not one that projects for himself the smallest Preferment or Perquisite, were the full Liberty he pleads for, obtain'd by those whose Due and Desert he conceives it to be; he is not malicious against any, nor ambitious as many, tho' he can both resent and reflect, as the Case doth require; but still without Malignity, and with the strictest Veracity; so that how strange or sharp soever any thing here mention'd may seem, the whole will be found upon strict Examination, to be Truth to a Tittle; other than which he dare not, on any Account, utter; for he is so rigid a Votary to Truth, that tho' for his close following it, he should run the Risque of having not only his Teeth, but his Brains beat out (of which he hath not been altogether out of Danger in Times past, and to which he may probably be again Expos'd) yet will he herein maintain his Integrity, and with Impartiality will still speak the Truth; of which he hath yet a farther Relation to make, respecting the Dissenters, by way of Apology for them in some Particulars, that have Escaped common Observation; But  
the

*the Humour of the Age being only for a Little at a time, it is thought most proper at the present, to Emit no more than this Tract, to which, if a kind Reception be given, there may in time be added, such a special Defence of the Dissenters, as will clear them from a Set of vile Imputations, under which they have for a long time lain, without being so fully vindicated therefrom, as their Case, closely consider'd, evidently admits; all which will be most manifest, if the Apology here mention'd, shall ever be brought to Light, out of the Obscurity, in which it hath hitherto been buried by the Author; who proposing to himself no Manner of Personal Benefit, will be pleas'd in His Privacy beyond Expression, such is his passionate Concern for the Welfare of the Nation, if so be, he may but see the best of Natives (and surely among the Dissenters such will be found) justly possess'd of, and vested in that Liberty, to which by the ensuing Discourse it doth appear, they have the fullest and fairest Right, and which it will seem the greatest Unkindness and Injustice to deny them, at this Juncture, when an Act of Grace is preparing by the KING's especial Direction, for such as are obstinately bent on the Ruin of their Country; Upon which, can the Dissenters in Reason expect Less, than that, themselves having ever been most resolutely bent on seeking the Wellfare of their Country, they should be Gratify'd with an Act*  
for



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for their compleat Liberty? a Denyal of which to these most Loyal Subjects, at such a time, when Favour is about to be extended to Rebels, and the vilest Wretches, will be a perpetual Reproach upon all, (especially those help'd by Dissenters into Parl-----t) who shall contribute to the Continuance of Hardships upon Protestant Dissenters, while at the same time they are lightning the Hand of Justice, unto those Popish and Prelatical Rebels, who have so well deserv'd to feel its Heaviest Strokes; Such Respect to the worst, with a Neglect of the best of Subjects, can Surely never be answer'd to Either Christian Charity, or Common Equity!

But in all this, how Criminal soever any Ministers may be found, (tho' one would hope, the Late Purges have Contributed to a Clearing in this Respect) Yet (procul, hinc procul, ite prophani) far, far, from Every one, be Every Evil Thought of our Excellent Monarch, after the Royal Acknowledgment he hath been pleas'd to make, that, "He is fully convinc'd  
" of the Loyalty and Zeal of the Protestant  
" Dissenters! In Return to which Noble Declaration, May our Good King be assur'd, that the Longer He Lives (and the God of Heaven prolong His Days upon Earth) the Stronger will His Experience be, of the Fidelity of these  
His most Loyal and Zealous Subjects; of whom An Able modern Writer gives this tho'  
ho-

honourable, yet faithful Account, " Perhaps  
 " (saith he) They are the Only Body of Men  
 " in the Kingdom, can boast of proper Loy-  
 " alty, that is, standing by the Laws of the  
 " Land, and the Interest of their Country, when  
 " all others in their Turns, have by Court Flat-  
 " teries, worldly Preferments, and treacherous  
 " Principles, been drawn, at one time, or o-  
 " ther, into fatal Measures to betray it!

This Testimony will King GEORGE, the  
 more He knows them, find to be true of the  
 Dissenters in General; Who, whatever (San-  
 ballats and Tobijahs) Party Lords and Lead-  
 ers are grieved hereat Exceedingly, have Ever  
 thankfully Express'd, their publick and private  
 Gratitude to GOD, for sending to, and set-  
 ting over us A MAN, who seeks the Wel-  
 fare of His People, A MAN of Under-  
 standing and Knowledge, by whose wise and  
 steady Administration the State may be pro-  
 long'd and prosper'd; it being to be hop'd,  
 that in His Reign, Justice and Mercy shall go  
 Hand in Hand, as they must Ever do, with-  
 out being separated, where Prosperity is duly  
 sought and found! For which see Prov. xvii.  
 12, 13. Ch. xx. 26. and xxv. 5. with xxix.  
 4. 14. with commending the due Consideration  
 of which, I here Conclude!

W H A T



WHAT THE  
DISSENTERS  
Would Have.

---

The FIRST PART.

---

The *Equity* of *Liberty* to DISSENTERS  
Clearly *Evinc'd*.



DISSENTERS have as much *Natural, National, Rational, and Religious* Right to *Liberty*, in an Exemption from *Penalties*, and Enjoyment of *Privileges*, as *any* other Subjects of what Denomination soever. This

is what I positively *Affirm*, and shall now set my self evidently to *Confirm*.

B

I. DIS.



I. **DISSENTERS** have as much *Natural* Right to *Liberty*, as *any* Subjects, being Born to it equally with *any*, It is their Birth-right in common with *all*; they are Freeborn, come no more bridled and saddled into the World for Slaves, *than* the best; yea, *Liberty* is not only as much their Birthright as of *any* Natives, be they who, or what they will; *But*, in some sense, they have a *Natural* Birthright to *Liberty* beyond their Opposites; for they come into the World with innate Principles of *Liberty*, infus'd into them by their Parents with their very Beings; whereas their Antagonists seem born with Notions of *being*, and Desires of *becoming*, Slaves; as valuing themselves on Principles of *Slavery*, which lead them to give up themselves, and their Posterity, to the arbitrary Rule or Lust of those, to whom they profess an absurd, absolute, unlimited, unconditional Passive Obedience; from which conceit of being born passive Slaves, *Dissenters* are free from their Nativity; in which respect they being truly *Liberi nati*, should therefore be *Liberati*; such freeborn Children should inherit full *Freedom*, as being born to equal *Privileges* with *any*, and with *Principles* of *Liberty* beyond *many*, whereby they must be own'd to be *more* entitled to *Liberty* by Birth, *than* such can be, who are begot and brought forth with base dispositions to *Slavery*!

II. **DISSENTERS** have as much *National* Right to the *Liberty* of Subjects, as *any* Natives can pretend to; for they are as much of the *Esse & bene Esse* (the very being and well being) of the *Nation*, as any other Subjects; they are as substantial, as useful, as profitable, as creditable parts of the *Nation* as *any* of their Rank; and

and therefore have *as much National Right to as full a Liberty of Subjects, as the best*; there are none can put in more *fair and full* claims to complete *Liberty* than *Dissenters*, whose *Principles and Practices* have ever been *consonant and constant* to the support of the *National Liberty*, and the suppression of all Efforts of *Tyranny*, which have had any tendency to envasalage the Nation by *Slavery*.

*DISSENTERS* have ever approved themselves Buttresses and Bulwarks of the *National Liberty* to such a Degree, that but for them, the Land had been long since delug'd in an irremediable state of *Slavery*, under a merciless despotick *Tyranny*: against which, who have *struggled or suffer'd* like the *Dissenters*? On which account they have an *equal, if not a superiour* claim of a *National Right to Liberty*.

*BESIDES* which, they do contribute their full, and oftentimes an over proportion, of *Taxes, Traffick, Tribute and Trouble* for the Support and Success of the Nation, which confirms this their *National Right to Liberty*.

1. As to *Taxes*, are they not rated as high, and pay as *much* Scot and Lot, if not proportionably *more*, to the Priests and Places of their Abode, as the best?

2. They *Trade as much*, if not *more*, considering their number, than others: Do any contribute more to the enriching of the Nation by *Traffick* than *Dissenters*? Tho' for this, by some proud Priests and purfy Drones, who grow fat by their Industry, they are often reproach'd as *Mechanicks*.

3. They greatly enrich the publick Treasury, by the *Tribute* which they bring to it, from their large *Traffick and Estates*, whereby however any

depreciate them, they appear to be substantial and profitable Parts of the Nation.

4. And do they not undergo as much, if not more *Trouble* than *most* in the Nation, without the *least* share of the Profit and Honour, with which others are loaded? *All* the mean servile Offices of Scavengers, Constables, Headborows, Tythingmen, Sidesmen, Jurymen, Overseers, and Churchwardens, *all* such tiresome, troublesome Places they are thrust *into*, by those who as violently keep them *out* of *all* honourable, profitable Posts, which their Enemies *inordinately* and *unreasonably* not only ingross to themselves, but are so *unconscionable* as to lay *Fines* upon them for *not holding*, tho' they have excluded them therefrom, for the testimony of a good Conscience, in not conforming to their unscriptural Impositions: Whereupon the injur'd *Dissenters* having *hitherto* been thus burden'd in *all* chargeable and cumbersome ways, which yet have not been *unuseful* to the Nation, how *unsuccessful* soever to those who undergo them, have surely at *last* Grounds to hope for *all* kinds of *Liberty*, to which they have as much *National* Right as *any* Subjects whatsoever.

III. *DISSENTERS* also thus appear to be intitled to a *Rational* Right unto the utmost *Liberty* any Subjects can claim; *Reason* itself pleads for their *full* Liberty in *all* things as born to all *Natural* Right, and having such obvious Titles to all *National* Right, which none can in *Reason* call into question, after what hath been already said and proved, and what will yet further appear by the Sequel.

For



For *Reason* says, they who have born up *Liberty*, who have stood above *any*, at *all* times for it in the Gap, who have hazarded their Lives in the high Places for it, should share in all *Liberty*, as much at least, if not more than *any*: If *they* should not eat of the good of the Land, the Prosperity of which they have ever cultivated, *who* should? Surely *their* Mouths should not be muzzled *who* have trod out that corn of *Liberty*, without which we must *all* have been famish'd and undone by *Tyranny*! They who have plow'd and thresh'd for *Liberty* above any, in *Reason* may hope they *shall*, and *Reason* says they *should* at last partake of that *Liberty* equally with any; for surely *Reason* would that they *should*, and if *Reason* take place they *shall* be thus privileged; Nor are there any in power, but so far as they are under the power of *Reason*, they must acknowledge thus much, whether they be

*High-Church, or Tories;*  
*Low-Church, or Whigs;*  
*New-Church, or Nonjurors;*  
*No-Church, or Freethinkers;*

For so many, no fewer General *Factions*, besides all their Lesser particular *Fancies*, are to be found among those who pretend most to *Uniformity*; in consideration of which their *Infirmity*, it is in *Charity* to be hop'd, they will contribute to the *Liberty* which their *Reason* will tell them is so much the Due of *Dissenters*.

1. The *High-Church* or *Tories*, if they *be* not, as I would in *Charity* hope they *are* not, *Papists*, are bound to thank GOD that the *Dissenters* so held their Integrity, as that they fell not in with the Temptations so often laid before them, to comply with those measures in *Charles the 2d*,

*James*

*James the 2d,* and *Queen Anne's* Reigns, which if they had succeeded, would have brought in *Rome* and *France*, with their constant Concomitants, *Papery* and *Slavery*, with a full tyde upon the whole Nation: These Yokes, which neither they nor their Fathers could ever bear, and of which alas! they would soon have been weary, how desirous soever they seem'd to be in their *heart* and *spite* to put them on, they must thank the *Dissenters* for keeping off from their Necks. Whereupon, in *Reason*, ought they not to study the gratification of the poor *Dissenters*? who have stood their *best* Friends, though against their *own* Wills, to the preservation of their Estates and Liberties, yea, their Lives and Families from the inevitable Ruins, they had all fallen into long since, but for the singular Honesty and Industry of these despised *Dissenters*.

2. And for *Low-Church*, or *Whigs*, let them all know, whatever conceit any of them have of themselves, as to their Policy and Ability, they could not have stood, nor bore up against their Antagonists, had they not been perpetually and industriously shor'd and propt up by the *Dissenters*, who have ever stuck close to them, and carried the Cause often for them in Elections, &c. which they must many a time have lost, but for these their staunch and steady Friends; to whom they will be most ungrateful, if they do not all that in them lies, retaliate their old and firm Kindnesses, by breaking those unreasonable Yoaks, that have most unmercifully, for so long a time, gall'd the Necks of these their fastest Friends; in recompence to whom, if all *Low-Church Whigs* do not join as one, in this high Act of *Reason* and Gratitude, surely the very Stones (I might say the

the *Tories*) will cry out against them, and be ready to say to the *Dissenters*, " We your Enemies " would not have done so basely by you, had you " stood by us, as you have by these your counter- " feit Friends ; whereupon who can but exclaim ?

— *Pudet hac opprobria nobis  
Et dici potuisse, & non potuisse refelli.*

3. Nor can the *New-Church Nonjurants* in *Reason* refuse their helping hand for procuring this proper *Liberty* to the *Dissenters*, inasmuch as themselves stand in much greater need of favour ; their new-fangl'd notions of the *Pontificale's* Supremacy above the *Regale*, being infinitely more pernicious to the Peace and Prosperity of the State, than any thing that can be truly objected to the *Dissenters* ; these *Perkinites* hereby setting up a *New-Church* of *England*, in opposition to the *Old*, which every one knows, was founded and Establish'd so fully upon the King's Supremacy, that the Headship of the *Pope* himself was in a sense transferr'd directly to the *Prince*, who hereupon is so frequently stil'd in *State* and *Church* acts, *Supream* Governor of the *Church of England*, having *Supream Authority* in *Causes Ecclesiastical*, to such a degree, that after the first Canon hath maintain'd the King's Supremacy over the *Church* in *Causes Ecclesiastical*, so, as that His Power is said to be the *Highest* Power under *GOD*: The *Second* Canon hereon excommunicates those who affirm the contrary ; whereupon truly are they stil'd the *New-Church* of *England*, who would advance the *Priestly* Power unto an *Independency* from, and *Superiority* over the *Princely* ; and tho' they be but an inconsiderable Crew, yet have they the *Impudence* to stile themselves



*themselves the only true Catholick Church of England, damning all for Schismatics, who dissent from them; so returning the odious name of Schismatics to those, who have so long loaded others with it, to their Shame and Scandal; now all these, to a Man, being Dissenters from the past and present Establishment of the Church of England, for their own sakes, ought readily in Reason, to be strenuous for a compleat Liberty to the old true Protestant Dissenters, none standing in more need of it, tho' others have much more Right to it, than these whimsical new-fangled Nonconformists.*

4. And then, for the No-Church Freethinkers, who however they are baptiz'd into, and lay claim unto a Relation to the National Church, while by their wild Notions in owning no Church Ordinances, or Officers, to be of divine Institution, they really overthrow All Church Order, and so are truly termed No Church Men. These All of them being in Principle (so far as such Libertines may be allow'd to have any Principles) Dissenters from the Establish'd Church, and for their Practice, wanting the utmost Liberty, cannot, if they use the Reason they pretend to be Masters of, but plead for perfect Liberty to all those, who really, tho' not seemingly to all, are much less Dissenters from the Church than themselves, who being at best but meer Statists in Religion, as the Herodians of old, or Erastians, and Socinians of late, for outward compliance with the Religion of their Country, whatever it is, should be most favourable to those, who are constrain'd by Conscience to be Dissenters, upon a vastly more Solid Foundation, than its possible for such Scepticks to build.

THUS again, if Reason may take place, all that cry up the Restoration in 1660, as a Blessing, should

should stand up for *Liberty* to the *Dissenters*, they having been more instrumental therein, than any *Cavaliers* then could be, insomuch, that one thus Sarcastically upbraids them on this account,

*But the Presbyter Puppies needs the King must restore,*

*Though by bringing him in, they shut themselves out of door.*

And for those who honour the *Revolution* in 1688, they cannot in *Reason*, but be for the utmost *Liberty* to *Dissenters*, since they contributed so much to it, by refusing to fall in with all *K. James's* Offers of Advantages to them, if they would but have help'd him to pull down the Church of *England*; the Heads of which then, both Ecclesiastical and Temporal, promised the *Dissenters* exceeding fair, for being so stanch in their Fidelity, though like *Pharaoh's* Butler, the Church hath never yet found a time, to make those Words good, by any *Such* good Works, *As* were engag'd to be perform'd for these suffering *Josephs*, who stood so true to them in their time of need:

And for that astonishing *Rotation* in 1714, when King *George* came to the Crown, on that memorable day, when the malicious *Schism* Bill commenc'd, which was projected as a Punishment to the *Dissenters*, for their Fidelity to the *Protestant* Interest, and the House of *Hanover*; if any in the Nation, without any other Advantage by such a turn, than what they had before, have been *So* thankful for this accession to the Crown, or *So* faithful to this Family, *As* the *Dissenters*, they are content to continue the oppressed Sub-

jects, they have *so* long injuriously been ; where-upon, they cannot but in *Reason* hope, that King *George* himself, and every Soul of the Royal House of *Hanover*, with every well Wisher to the King and his Family, will unanimously and industriously promote the Common *Liberty* of *Dissenters*, who durst vye with *any*, and haply will be found to excel *most* of the Establish'd Church, in universal and unshaken Loyalty to King *George* and the *Protestant* Succession.

And yet once more, all those who profess an abhorrence to the Late most *Irrational Rebellion* in 1715, are in *Reason* bound to further the *Liberty* of *Dissenters* ; inasmuch, as *not only*, not one of them was found therein, but unanimously did they by Prayers and Tears (the old Artillery of *Christians*, under the unreasonable Restraints which lye upon *Dissenters*) contribute their utmost to its Suppression ; *Yea*, those under Arms, who acted most vigorously *against*, and suffered most severely *from* the *Rebels*, are said to be the Gallant Remains of that famous old *Cameronian* Regiment, which hath so often distinguish'd its self by its daring Performances : And yet further, there were not wanting of the *Dissenters*, who were active, full as far as the unreasonable Restraints they are under, did permit, in opposing the Incendiaries at that time ; and all of them were ready to have appear'd against them upon the *first* Summons from Lawful Authority : Nor are there any, can pretend to have suffer'd *like* personal *Insults* and *Injuries* in their Dwellings, Meetings, &c. for their Loyalty, as the *Dissenters*, who have been farthest of *all* from harbouring So much as a *Rebellious Spirit*, which for this Last *thirty* Years, seems to have taken  
pos-



possession of, and to have been found chiefly among those who have most violently and injuriously laid their own Crimes, to the Charge of their much more Innocent Countrymen ; all the late Plots, Assassinations, Treasons, Rebellions, &c. having been concerted by, and confin'd to some of the *Church of England*, in conjunction with the *Papists* ; not one true *Protestant Dissenter* having been concern'd in any one of all the Conspiracies, which have in latter Days been brought to Light ; On which Consideration, Surely the *Dissenters* in *Reason* may hope, to have their *Liberty* promoted by all, whose Souls are fill'd with Detestation of a *Rebellion*, which the *Dissenters* were most averse to, and most active against, to the utmost of their Ability, of which the Good of the Nation, and the Suppression of all future and threaten'd *Rebellions*, call for an Enlargement, by a plenary Grant of this their desired *Liberty*, which cannot in *Reason* be longer with-held from these best Friends of the Nation, if an *Act of Grace* is given to their worst Enemies ; for every future Age, will certainly Cry Shame upon the present, if Favour shall be now shown to the vilest *Incendiaries*, and be deny'd to the most steady *Defenders* of the publick Liberty, and the *Protestant* Interest.

IV. And now lastly, for a *Religious* Right to a full and free Liberty of Subjects, All, who have any *Religion* at all, must needs grant, the *Dissenters* lay as fair a Claim to *Liberty* in this respect, as any Subjects can pretend to ; the grand Law enjoyn'd by our Common LORD and Saviour JESUS CHRIST upon all His Followers, is, “ To do to others, as they would

“ have *others* do to them : Whereupon, surely,  
 whoever would not be depriv'd of their own  
*Liberty*, such should not by any means deprive o-  
 thers of their due *Liberty* : All who own the  
 Holy Scripture to be the Rule of their *Religion*,  
 are obliged thereby, “ To love their Neighbours  
 “ as themselves, to oppress *none*, to deny *none*  
 “ their Right, to give to *all* their Dues, to be  
 “ honest and just to *all* Men, to defraud *none*, to  
 “ break *every* unequal Yoak, to set the oppressed  
 “ free, to be courteous to *all*, not so much as to  
 “ grudge against, or to grieve *any*, least of all  
 “ to refuse Justice to *any*, or to do *any* such In-  
 “ justice, as to suppress their Right ; ” as the  
 manner of such is, who first *compose* and then *im-*  
*pose* humane Rites in Religious Worship on o-  
 thers, whereby they seek to ensnare and *expose*  
 such conscientious Persons, as justly scruple to  
 worship G O D otherwise than they are war-  
 ranted by His Word, by which Methods, they  
 first make *Dissenters* of such, and then *afterwards*  
 deny them that Right, to which none can be  
 more entit'led by *Nature*, by their Relation to  
 the *Nation*, by *Reason*, and even by *Religion* itself ;  
 And indeed, let but this matter be duly consi-  
 der'd, and it will be found, that People become  
*Dissenters* more of *force* than of *choice*, they are  
*made*, rather than *make* themselves, *Dissenters*, for  
 by unscriptural *Compositions*, turn'd into State *Im-*  
*positions* on their Consciences, they are compell'd  
 to be such, in Faithfulness, and by that Allegiance  
 they owe to the Supream G O D, who *alone* is  
 L O R D of *all* Consciences, and of His Church,  
 and who *only* therefore can make Laws for His  
 own Worship, as the Lord of *Bangor* in his late  
 Sermon before the *King*, hath admirably asserted,  
 and

and evidently Evinc'd; in which Apprehension it is, that such as durst not give away GOD's Glory to another, nor set up any Mortal in the Seat of the Almighty, are of necessity constrain'd to become *Dissenters*; as all Loyal *Subjects*, to a Rightful *Sovereign* must needs be, to all Laws compos'd and impos'd upon them by any Usurper; and surely the worst of all Usurpers are they, who assume a Power of composing and imposing any thing in the Worship of GOD, not according to, nor warranted by Holy reveal'd Writ, which the Church of *England*, and all *Protestants*, in *Words* do acknowledge, however in *Works* they deny, to be the *only* Rule for *all* Faith and Order, Belief and Practice, Worship and Works of Men: And by this Rule it is we see, that not *Dissenters* only from the *Religion* of the Nations, wherein they liv'd, but such also as were *Foreigners* unto those Nations, and who accounted the *Religions* Establish'd by Law therein, to be the Worship of Devils, were yet admitted to the greatest publick Stations for Service of the State, in common with the chiefest of the Establish'd *National* Church; for so were *Joseph* and *Moses* in *Egypt*; so were *Daniel* and his Companions in *Babylon*, and *Mordecai* and *Nehemiah* in *Persia*, &c. In conformity to which Heathen courtesie, that herein they be not outdone by such *Barbarians*, those of the Church of *England*, sure, will esteem themselves, by *Religion* bound, to seek and set up the Liberty of *Dissenters*, who own the same Rule of Faith and Order with themselves, and who are made *Dissenters* by them, *only* for being more faithful to it than themselves; notwithstanding which they have yet stuck to them in all their Distresses, and in every Exigence been so true to them as

Pro-



*Protestants*, however they have been persecuted by them for being the *Dissenters* they first made them, *that* the Church owes its standing and flourishing much unto these, who, tho' they are bound to *Dissent* from its Rites and Ceremonies, have yet ever resisted those *Popish* Enemies, that have sought its utter Overthrow; whereupon, as they have been made *Dissenters*, only by *Compositions* and *Impositions* upon them, which they cannot in Conscience comply with; *Religion* itself obliges all the Votaries of it, to set them free from all Hardships, to which they are expos'd for this their Testimony of a good Conscience; and indeed otherwise, the greatest Injustice will continue to be done to them, who being *first* driven from the National Communion, and compell'd to be *Dissenters*, by Exotick *Humane* Inventions and Intrusions, in *Divine* things, are thereupon depriv'd of their *Natural, National, Rational, and Religious* Rights.

But above all, doth not true *Religion* oblige all, who own our only LORD and Saviour JESUS CHRIST to be the Author, and Finisher of their Faith, totally to take away that horrid Prophanation of the Blessed Sacrament, by which it is *basely* prostituted to the most *servile* Ends, of qualifying the worst of Sinners, for secular Preferment? which is *so* derogatory to the Honour of our great Head and Hope of Salvation, *that* all who are Loyal to Him, cannot but be restless till this most scandalous Abuse of His Divine appointment be remov'd; and all sorts of *Protestants* be restor'd to their due *Liberty* of serving the Publick, without this most infamous Imposition, which *Religion* abhors, as most opposite to the *Design* and *Dignity* of GOD our Saviour in this His sacred Institution.

Where-

Whereupon, let every Soul, that professeth the *Christian Religion*, seriously consider, how equitable it is, that at last, *all* those hard and heavy Yokes, which have lain so long upon the Necks of the best Subjects, should be *altogether* broke, that they might be *wholly* set free from *all* Penalties which prevent their being *as* useful to the Publick *as* otherwise they could and would be.

Does not *Religion* its self bind *all* to give unto *all*, full *Liberty* from that Ecclesiastical *Tyranny*, which oppresses and distresses the most Conscientious, *only* because of their stedfast Loyalty to GOD Almighty ? For this, in plain terms, is the short of the Case ; the continued Oppression of *Dissenters*, in withholding from them their *Natural, National, Rational, and Religious* Rights, is altogether from the prevalency of a *less* conscientious, however *more* numerous Faction, which lays those heavy Burthens on them, because they take them for more tender in *Spirit*, and weaker in *Strength*, than themselves ; but whether it is the Wisdom and Advantage of a Government, to suffer any longer *such* Oppressions, *as* will of course weaken their People and Power, to lie upon *any*, not to say upon the *best* of Subjects, is left to their most solemn Consideration ; especially at such a Juncture, when the Condition of King and Country calls for the help of *all* Heads, Hearts, and Hands, to suppress the Devilish intestine Combinations of unnatural *Natives*, and the intended destructive Invasions from furious *Foreigners*, headed by the most imperious and impetuous of Mortals, attended with a Rout of barbarous and absolute Vassals, who knowing no Pity or Compassion, but coming *wholly* for Prey, will *not*, as some foolishly flatter themselves, make any Difference  
between

between Friends and Foes, *but* with Fury and Rapine, Fire and Sword, will make an absolute End, as much as in them lies, both of the Liberty and Lives, of *all* that stand in the way of their Lust and Rage : In consideration whereof I say, sure the Souls of *all*, that are set upon the common Good of the Nation, and the *Protestant* Religion, will be for setting *all* at *Liberty*, to help in this and every Case, that calls for the Aid of *all* Natives, who are not weary of whatever is tender and valuable to them in this World, and which leads in the right way to a happy Eternity ! Against *all* which our Felicity, *Such* a numerous Clan of Rebels, *Papists*, *Goths*, *Vandals*, Vassals and Villains of *all* sorts, are in *So* Cursed a Combination, *that* they flatter themselves with Success, if these *Dissenters*, who have ever appear'd most zealous for the publick Good, are *still* deny'd their *Liberty* ; the Granting of which will be the most Likely means of defeating *all* the Crafty and Cruel Contrivances, of a *Restless* Faction at Home, and *Ravening* Enemies from Abroad, which fully *Evinces*, not only the *Equity*, but the *Necessity* also, of indulging the *Dissenters* in *All* their due and desired *Liberty* !



W H A T





WHAT THE  
**DISSENTERS**  
Would Have.

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The SECOND PART.

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The Grand *Objection* against *Liberty* to  
**DISSENTERS**, fairly *Answer'd*.



THE most popular *Objection*,  
urg'd with the greatest Pre-  
judice, against *Dissenters* en-  
joying equal *Liberty* in the  
State with other Subjects, is  
taken from "the *Danger*, in-  
" to which the *Church* is sup-  
" pos'd, to be thereby ex-  
" pos'd ; " for such Enemies, as envy them  
their *Liberty*, are ready to say ; " If *Dissenters*  
" have the same Advantages with us in the State,  
D " then

“ then will they pull down the *Church*, and set  
 “ up their own selves in the room of it ; ” Now  
 if this Clamour shall be found (as upon due  
 Consideration it will evidently appear) to be a  
 groundless Fancy, and frivolous Cavil, then  
 will the Way be made most clear, for equal *Li-*  
*ber*ty to *Dissenters*, with any other Subjects ; where-  
 upon, it shall be made most obvious to all con-  
 siderate Persons, that they cannot possibly *so* en-  
 danger the Church, *as* to set up themselves in  
 the room of it, according to the mistaken conceit  
 of incogitant, prejudic'd People ; Now of this  
 there shall be given, the *fullest* and *fairest* Evi-  
 dence, that can be desired in any Case, and this  
 taken both from *past* and *present* Observation.

*First*, Let any one but call to mind, the Suc-  
 cesses *Dissenters* had in Times *past*, in the *Parlia-*  
*ment* War, and afterwards for several Years, and  
 yet, how unsettled as to Church-Government  
 they were all that time, 'till at last, by endless  
 Contentions and Divisions among themselves,  
 they let in their common Enemy, who kept  
 them all under ; let but any, I say, consider this  
 well, and they will certainly conclude, what  
 could not *then* be accomplish'd by *Dissenters*, when  
 they had the Advantage of suppressing all that  
 stood against them, and were back'd by the  
 strongest Force of conquering Armies, Fleets,  
 &c. can *never* be brought about by them : What  
 even *then*, in the Height of their Prosperity,  
 they could never agree together to erect, *to wit*,  
 a Common National Church Government, may  
 well be concluded impossible for them *ever* to ac-  
 complish, since they can never propose to them-  
 selves *equal* Advantages, Abilities, Opportuni-  
 ties,

ties, or even Instruments, for bringing about such a thing again!

*Secondly.* But yet more fully to Evince this, Let us see the *Dissenters* in their *present* State, which will set the absolute Impossibility hereof, in a yet nearer View, for

*Si proprius stes, te capiet magis,*

The closer we stand to them, the more we shall conclude in this matter *against* them: Observe we then, the *present* State of the *Dissenters*, in their several *Divisions*, and it will be found morally impossible for them, to set up any National Church Government, in opposition to the Church of *England*; which will be most evident, by a short Survey, of the several separate cheif Bodies of *Dissenters* in *England*, whom tho' I shall not be so vain to say, none knows more perfectly, I will be so plain to say, I know so fully in their several Parties, that I durst be Security for them, as to any Danger from them in this Respect.

The grand leading Divisions of *Dissenters*, unto which all the small Subdivisions of them may easily be reduc'd, are these four, the *PRESBITERIANS*, *INDEPENDENTS*, *ANABAPTISTS* and *QUAKERS*.

Now it is not possible, that from any of these *Separatim*, or from all of them *Conjunctim*, any Danger of this kind, can accrue to the Church so, as that any of them apart, or all of them together should set themselves up above it!

I. There is no Danger of this Kind from any of them *separately* from the rest, be the Division



which it will ; for neither is *any* Party of them singly sufficient of its self, for accomplishing such an end, nor will the *other* Divisions suffer any *one* to have such Success above the rest, but *all* of them, will set themselves against whichever Party among them should attempt such a Thing ; let but any *one* of these Parties, offer to grasp at this Superiority, or to arrogate this Supremacy so, as to set up it self above the rest, and *all* the other Parties will assuredly fly thereupon together, and give *such* a Foil and even Fall to that Party, that should presume on so bold an Usurpation over the rest, *that* it would never be able to recover itself from the Ruin it will be thereby run into ; And hence also it appears, that

II. It is not possible for *all* of them *conjunctly* to conspire, or unite *so* closely, *as* to accomplish the Design of setting up *all* themselves equally together ; for *all* these Parties are *so* divided from one another, and some of them *so* much *more* divided from others, *than* the most of them are from the Church of *England* itself, *that* they *all* hanging together no better than Ropes of Sand, will untwist and fall *one* from *another*, before they could accomplish such a conjunct Usurpation : Nay I durst so far answer for them *all*, that were it put to the Vote of *each* of them apart ; *First*, Whether they could agree to have an Equality of Power divided among them altogether : And *Again*, Whether to any *one* Party among them, they would give the Preheminence above *all* the rest : They would *so* conclude against *both* these Motions, *that* they would much rather and readier, give their common Consent, and casting Voice, for the continuance of the Church  
of

of *England's* Dominion over them *all*, than agree to the setting *each* of them up in the *same* Power, or any *one* of them over and above *all* the rest!

DISSENTERS have *but* one thing *alone*, and there is *not* another, *not* a second, about which they are *all* agreed in *one*, as to their publick Settlement, and that is in *this* their desire of *Liberty*, "That *all* their Yokes may be broken, and "that they may have an Exemption from Penalties, and an Enjoyment of Privileges in common with *all* other good Subjects." Herein they *all* are as *one*, but as to any *other* Agreement there is among them, *either* to set up themselves *Conjointly*, so as to give the *same* Authority to *all* as to every one; *or*, to exalt *one* Party of them so *Supreamly*, as that it shall be paramount above the others; In this matter, depend upon it, *Guelph* and *Gibelline*, *Turk* and *Pope*, *Whig* and *Tory*, *Fire* and *Water*, and in a word, the greatest *Antipathies* in Nature, are in *as* near a Conjunction, and will *as* soon cement, as *Dissenters*, herein!

To illustrate which, I shall here bring an Instance, which carries Demonstration beyond Dispute, of the Impossibility of any successful Conjunction between the *Dissenters* for Dominion, and this shall be taken from the distance there is between the *two* most reputable Parties, of PRESBYTERIANS and INDEPENDENTS, between whom, *such* are the Feuds and Rancours, the Envy and Jealousies, *that*, tho' they seem nearest of *all* unto an Union, yet *all* Attempts of old, and in latter days also, to reconcile them, and make them coalesce in *one*, have ever prov'd abortive, and tended rather to their farther Alienation, not to say Aversion, *one* from the *other* ;  
of

of which we have *not* only ancient Records, *but* recent Instances also at hand; whereupon it may be justly concluded, if these who are nearest of kin among *Dissenters*, cannot agree in *one*, least of all, can the more remote and prejudic'd Parties among them; and therefore from them *conjunctly* there is no danger of this sort to the Church!

But I will come yet closer into this consideration, *so* close indeed, *that* nothing will be able to admit of more confirmation, than what is here asserted, for I will make it plainly appear, that *not* only can they not *all* agree, to set up *all* themselves in *like* Authority, or *any* of themselves in Supremacy over *all* the rest, *but* that even in their several Divisions, each Party is split and disunited in it self, to *such* a degree, *that* no one of them all can *so* unite, as to set its own self up, were it never so considerable, over the others; for there will be found in every Faction, *some* among the *same* Party, who will make an opposition against what *others*, even of themselves, should offer at in this respect.

To make which obvious beyond contradiction, let us take a short Inspection of each Party; beginning with that of the PRESBYTERIANS, which is most talk'd of, so much indeed, that the Denomination of that Party, is given to *Dissenters* in general, but with the greatest Inconsideration and Injustice in the World; for so far, are All *Dissenters* from being *Presbyterians*, or *Presbyterians* from being the greatest body of *Dissenters*, that I am bold to affirm with the utmost assurance, there is not, nor indeed can be, *one* single practical *Presbyterian* in *England*, who doth or can fully exercise *Presbyterian* Discipline; nor haply are there *many* such in Principle, the rigid *Presbyterian* frame, or form,



form, not being calculated for our *English* Constitution, no, nor yet for our Inclinations ; of which we have the plainest evidence imaginable, in the time of the long *Parliament* and *Assembly*, who labour'd might and main, to set up the *Presbyterian* Classical Church Government, with both *Scotch* and *Soldiers* for a while on their side, but all in vain, for never could it be fully erected, and at last was fairly rejected, as it ever *must*, and *will*, and *shall* be, when it attempts to perk up its Head unto a Supremacy in our Country ; where we are so far from being able to bear the *Presbyterian* Yoke, that to do the *English Presbyterians* Justice, it must be said for them, they have testify'd against the rigid Classical, or *Scotch Presbytery*, and are as little inclinable to it, as many of their Enemies ; and what is yet more, certain it is, that even in *Scotland* its self, of the growth of which Climate, *Presbytery* is more than of any other Country, they become (especially the Gentry and Nobility) continually more and more uneasy under it ; and so far is that Party here, which is call'd *Presbyterian*, from being truly such, that those among them, who are not indifferent about any Church Discipline (of which there are no small Numbers) are at best but *Baxterians*, that is to say, for an odd sort of a Blend, or Medly of *Prelacy*, *Presbytery* and *Independency*, which was the Scheme, so far as he had any, of Mr. *Baxter* (the very *Papa* of this Party) and none is so much follow'd by those call'd *Presbyterians*, in all respects as he, which Dr. *Calamy* his Disciple and Defender, openly owns, in printing, " That the Number of those seems to grow and increase, who are for this Mixture ; " the Model of Mr. *Baxter*, who was for Lay-Conformity to the Church of *England* in his own practise,

rise, and commended it so far, unto those that call themselves the *Clergy* among *Dissenters*, that he made it the grand Test, or Proof of Catholick Charity ; so that from those who are thus unsettled in, and divided about their Church Opinions, the Church of *England* hath nothing to fear, as to being top'd by them, they being, for the most part, *Occasional Conformists* to the Church of *England*, and so little remov'd from total Conformity, that some *Condescensions* to them, would soon bring them to a *Comprehension* with that Church !

And then for the *INDEPENDENTS*, it is not only true, that there are very few that are fully such, most of them being fallen from their own primitive Purity, into the more loose way of the last named Party ; but it is also most certain, that those who are faithful to their original Principles, are shut up thereby, from setting up any *National* Form of Church Discipline ; it being an Opposition to the Fundamentals of their *Congregational* Church Order ; and therefore from that quarter, the Church is in the least Danger of all others on this account ; Sir Roger L'Estrange himself, the great Enemy of *Dissenters* in general, being their *special* Compurgator, in His Testimony of them, which being true, should therefore be receiv'd by the Church of *England*, as coming from a Poet of their own, and such an one, as in his time, had the Fame of being the Guide to the Inferior *Clergy* ! “ Let me do this right (saith he) “ to the *Independents*, if Authority had the same “ sense of them with the Author, they would be “ found both in their Principles, and in their “ Manners, to have the most reasonable Claim, “ of all sorts of *Dissenters*, to a favourable allowance from the Government ; GOD in his Mer-

“ cy

“ cy, open our Eyes, that we may know our *Friends* “ from our *Enemies* ! ” Thus says, and thus prays Sir Roger, who, tho’ far from being a Friend to any *Dissenters*, yet putting the *Independents* among *Friends* rather than *Enemies*, he doth fully clear them above *all*, from the Suspicion of unjust Ambition, which indeed is *least* to be apprehended from them, they being the *least* in Number, and *least* in favour of *all* Parties, because of *that* Strictness of their Principles, by *which* they are bound to keep *so* much within themselves, *as* not to mix, *as* the most do, with those who differ from them !

And now for the ANABAPTISTS, they are a Party *so* confus’d and divided among themselves, *that* however they might be ready to drive all into the *Dipping Pond*, which is their *Diana*, their preposterous Passion for which, is smartly set forth by *Hudibras*, who calls it

*An Ignis Fatuus that bewitches;  
And Leads Men into Pools and Ditches;  
To make them dip themselves, and found  
For Christendom, in dirty Pond.*

Yet how warm soever this sort may be for this watry Work, certain it is they can never agree enough among themselves, to set up themselves in a predominant way above *all* the rest, if it be true, which some are ready to say, that *Babel* its self had not a greater confusion of Languages, than is to be found of Fancies among these nominal *Baptists*, or Practitioners in the Art of *Plunging*, where we meet with the numerous, and even monstrous Divisions, of general and special *Baptists*, your *Arminians* and *Antinomians*, or *Freewill* and *Freegrace* Believers ; some *Socinians*, as also

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*Anti-*



*Antisocialians*, a few for *Singing*, but many more against it; absurd *Soul Sleepers*, and some that oppose them; sundry *Seventh Day Men*, and others for the Observation of the *Lord's Day*; *River Dippers*, and *Pond Plungers*; some that are for laying of Hands on every *Perrinwig* and *Topknot* taken into their Congregations, and others that condemn such Ceremonies; many that are for mix'd Communion with other Parties, but some so fierce, that they'll have no Fellowship with any that have not been in their *Dipping Pond*, much Water being their grand Cement; not a few that are for *Illiterate* Holders-forth, and a Scantling that is for some spice of *Learning*; some *Prophet Followers*, and others that *Censure* them; and to conclude, almost every other Medley of Opposite, yet Opinionated *Notionists*, which are to be found among them to such a degree, that what is generally said of *Amsterdam*, is affirm'd by some, to be as true of *Anabaptism*, that if a Man had lost his Religion, he might hear some tale or tidings of it, among the many Divisions in this *Plunging Party*, which being in such a warty wavering State of Confusion and Contradiction, is too fluid and unfix'd, ever so to coalesce, as to cause any real Danger to those of the Church of *England* as to usurping an absolute Dominion over them.

Nor is there any more Peril from the People called *QUAKERS*, how numerous and prosperous soever they be in this World, for there are sore Divisions even among *Friends* themselves; which cause Enmities too great between them, ever to admit of any such Conjunction, as will permit their having and holding the Dominion over others; they being split into the many sorts of *Ancient* and *Modern Friends*; *Foxonians* and *Keith-*

*ites*;

ites; Passive Obedience *Pennites*, and Active Resistance *Meadites*; Friends of the North, and Friends of the South; Oath-taking or Affirmation, Friends and their *Antagonists*;

Wet and Dry *Quakers*,  
Or Tavern *Hunters* and Tavern *Haters*;

tho' these last are observed daily to diminish *Friends* increasing the Number of their *Tipling Houses* exceedingly of late; but to make short Work of this *Quaker* Reckoning, there are your *formal, plain, yea and nay, Thee and Thou Friends*; and your *supple, finical, perriwig'd Master and Madam, or Sir, and you Friends*: All which being deeply divided among themselves, and peevishly prejudic'd to each other, can never so agree together, as to allow their opposites any ascendancy one over another; least of all, can they attain to a total Dominion over all others:

And thus it appearing most plainly, that All these Parties, are utterly incapable of cementing, unto the making any One the Centre of Power to the rest, or so much as to divide Power equally among the whole; the Church of England is not in the least Danger, nor can be from *Dissenters*, on that side where it hath been most dreaded; and hereupon this Grand *Objection* being fairly answer'd, it is to be hoped, there will be no Opposition made by any, to the equitable desires of *Dissenters* for their due, tho' so long deny'd *Liberty*!





WHAT THE  
DISSENTERS

Would Have,

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The THIRD PART.

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The *Sum* of what *DISSENTERS* do  
desire, *concisely* Express'd.



WHAT *Dissenters* do desire, may be  
briefly exprest in these few Parti-  
culars ;

*First*, that the *Toleration* may be  
maintain'd *inviolable*, according to  
the solemn Protestation of the late Queen, in  
her *best* and most *prosperous* Days.



*Secondly*, That those *two* Injurious Acts, made in the *last* and *worst* part of her Reign, against the *Dissenters*, out of spight to them, for their Fidelity to the publick *Liberty*, the *Protestant* Religion, and the Succession in the Royal House of *Hanover*, may be repeal'd, with the Contempt that is due unto such infamous and malicious Projects, of a restless and outrageous Faction, which design'd the Subversion of Religion, Laws and Liberty, and made the Conclusion of the Queen's Reign so inglorious, by the most ignominious Treaty of Peace, that ever was heard of.

*Thirdly*, That the *Sacrament* may be rescu'd from the horrid Prophanation, and vile Prostitution it hath been expos'd to, for so many Years past, by being made a Stale to sinful secular ends, in direct Opposition to the Original Design of our blessed LORD in his first Institution of it: How much better were it, that the *Test* might be reserv'd in its proper Use, for Distinction of *Protestants* from *Papists*, without the *Sacrament* adjoyn'd to it, in the Way it hath hitherto been most irreligiously and unreasonably impos'd?

The *first* of these Desires, being for the Honour of Queen *Anne*, it is to be hop'd, will be readily comply'd with, by *all*, who pretend *any* Veneration to her Memory, which will be expos'd by *them* to perpetual Infamy, if the *Toleration*, by means of any of *her* Devotees should not be maintain'd *Inviolable*!

The *Second* Desire, for repealing *those* injurious Acts, *which* (as hath been hinted) were introduced

duc'd by a *Faction* fill'd with Malice to the *Dissenters*, for their stedfast Fidelity to *GOD*, and the King, and their strict Adherence to the *Protestant* Interest, and the *Liberties* of the Nation, is *both* a piece of common Justice and Equity due to them for such their Integrity, and a needful Testimony from the *present* Ministry, against the inveterate Malignity of the *past*; for which Cause, surely, there are none who pretend any Love to King *George*, Old *England*, and the *Protestant* Religion, but will readily fall in with this Request; and the rather, for that, What was said of the *Christians* in the time of *Constantine*, is so exactly applicable to the *Dissenters* in the Reign of King *George*, that one would think (so punctual is the Parallell) the Relation originally respected that, for which it is *only* introduc'd here as a Copy, by which the *Dissenters* will be found to stand much in the same Posture to King *George*, as the Historian represents the *Christians* to be in, toward *Constantine*, when he says, " *His*  
 " Interest lay most in *Their* Strength; *They* were  
 " the *fastest* part of *His* Subjects, that, for  
 " Conscience and their own Interest, rejoyc'd  
 " to advance and defend *Him* to the utmost,  
 " when *He* lost many others: " As hath happen'd to King *George* among the *Low-Church*, as well as the *High*, for *His* not indulging their Ambition, if not Extortion, &c. while the *Dissenters* under all Disadvantages, (and in *some* respects they continue in a much worse Condition in the Reign of King *George*, than Ever they were in *Charles* or *James* the II's time, to which indeed they were reduc'd in the Latter part of the Last Reign, yet notwithstanding all these Disadvantages) do the *Dissenters* continue most  
 firm

firm and unshaken in their Loyalty to the King; so that, as the Historian adds, "*In Their being weak'ned, He would be weak'ned, They being become His Strength*"; which is so true, as to call for the most serious Consideration of *all*, who profess *any* Loyalty to the King, or Love to the *Protestant* Interest and Liberties of their Country; to promote *all* which, there is a sort of a Necessity for this Act of Equity to *Dissenters*, in repealing *such* infamous Acts as are so injurious to the *Liberty* of those, who are most faithful to *GOD*, their King, and their Country.

The *Third* and Last Request of the *Dissenters*, for Rescuing the Holy Sacrament from its most prophane Abuse, is so much for the Honour and Glory of our Blessed *LORD* and Saviour *JESUS CHRIST*, and for maintaining the Solemnity of His divine Appointments, by keeping them to their Original Intention, and observing them in their proper Purity, *that NO Christian* whatsoever, be he Prince, Peer, Prelate, Priest, or only common Professor, but must give a full Assent and Consent thereunto, as he would not bring the Truth of his *Religion* into question; which such must needs do, who directly, or indirectly consent or contribute to a continu'd Prostitution of this most sacred Institution by *Occasional Conformity* Hypocrites, or Lewd Profligate *Atheists*, both which, to gratify their Carnal Interest, are hurry'd to the most fearful Profanation of this Holy Sacrament, by the present most Irreligious Imposition of it, as a *Qualification* for secular Preferment, from which surely for *GOD's* sake, and the sake of Godliness, it ought to be rescued henceforth, and for evermore, *Amen!*

And



And thus, in these *Few*, needful, useful, grateful things, the desires of *Dissenters*, as to their *Liberty* being briefly, plainly, and truly summ'd up, it cannot but be expected, that herein they should be intirely indulg'd; they having no design hereby to rival *with* the Church in, or to covet *from* the Church the Possession of, *any* of their *Ecclesiastical* Dignities, Riches, Revenues, Offices, Places, Profits, or Possessions, which, however, the Church is most afraid of losing, yet is she for them most free to enjoy; and for which having a National Establishment, therefore of them, she is not in any Danger of being depriv'd, by the *Dissenters*, who *only* covet, and *cannot* but claim their due *Liberty*, in common with other Subjects, in an Exemption from *Penalties*, and Enjoyment of *Privileges*, to which they have (as hath been evidently Evinc'd in the foregoing Pages,) the most clear and full *Natural, National, Rational* and *Religious* Right.



F I N I S.



